Ostara

Library of the Blondes

No. 26

Introduction to racial studies

by J. Lanz Liebenfels

Contents: What is race? Race is not a language, ethnicity, or religion, race is an anthropological term, errors of false racial studies, natural and exact scientific method of racial research, the chemical race test, differences in the blood reaction of the various races, the electrical race test, the different behavior of the various races to electric current and od, race test using the psychic pendulum and the dowsing rod, the morphological race test, the more integral forms: as a sign of a lower race, the anthropometric race test, technical terms of anthropometrics and their explanation:. 7 illustrations: the skull bones, head of a gorilla, development of the human embryo, comparative representation, skull skeleton of an adult human and a child, broad and long skulls, broad and long faces.

Publisher of "Ostara", Mddling-Vienna, 1917.
Distributed to the book trade by
Friedrich Schalk in Vienna.

Price: 35 Pf. = 40 H.

The "Ostara" (founded in 1905 and published by J. Lanz-Liebenfels in Mödling-Vienna) appears at approximately monthly intervals. Each issue contains a self-contained treatise. Orders can be received from any bookstore or from the management of the "Ostara", Mödling-Vienna (Osterr. Postpark. Account No. 76057).

The "Ostara" is the first and only illustrated Aryan-aristocratic collection of writings

that proves in words and pictures that the blond, heroic person is the beautiful, moral, noble, idealistic, brilliant and religious person, the creator and preserver of all science, art and culture and the main bearer of the deity. Everything ugly and evil comes from racial mixing, to which women were and are more susceptible than men for physiological reasons. The "Ostara" has therefore become the gathering point of all noble idealists seeking beauty, truth, purpose in life and God in an age that carefully cultivates the effeminate and the inferior race and ruthlessly eradicates the blond, heroic type of humanity.

Issues published so far and still in stock:

26. Introduction to racial studies.
36. The sensual and intellectual life of blonds and dark-skinned people.
37. Character assessment based on the shape of the skull: a common racial phrenology.
46. Moses as a Darwinist, an introduction to anthropological religion.
86. Race and painting.
87. Race and internal politics.
88. Templeisen Breviary, a book of thought for knowledgeable and inner Ario-Christians. Part 2.
89. Racial physics of the saints.

1 issue: 40 5.35 Pf. 12 issues in subscription K 4.50.- Mk. 4-. Delivery only against advance payment (also in letter. stamps. Free sample issues are not given out!..

Letters that are to be answered must be accompanied by return postage. Manuscripts politely declined! Visits can only be received after prior written registration. Visits by women, even if accompanied by men, are categorically declined!

Race and racial studies.

What is race? Geoffroy Saint-Hilaire defines race as "a series of individuals that have emerged from one another and are distinguished by characteristics that have become constant." According to Quatrefages, race is "the totality of similar individuals belonging to the same species, which have received and continue to inherit the characteristics of a primitive variety." Bouchet uses the term "race" to describe "the various natural groups of humans." Compared to these older definitions, Röse explains the concept of race more clearly and precisely as follows: "The concept of a human race always encompasses a sum of several physical characteristics. Individual ones of these can occasionally play over into another race. The only thing that matters is the overall picture."[1] It is particularly important that when assessing individual races one does not look at a single characteristic, but at the entirety, the complex of characteristics. This complex is not an arbitrary and accidental complex of characteristics that does not come from outside, but rather a legal complex of characteristics that is implanted in the individual race. As we will show in what follows, there is a strict relationship between the characteristics of one and the same race. Every race is based on certain formative (morphological) principles that are effective in the construction of even the smallest parts. In this sense, the existence of different human races is undeniable, because the differences in the overall picture of the individual human groups must be noticeable even to the layman. I would therefore like to define and understand race as follows: Race is the complex of certain physical and mental hereditary characteristics that correspond to the various stages of human development. In order to avoid any errors and misunderstandings, I would like to point out that in my writings I only understand race as that which is described as race in the above definition.

If one deviates from the above explanation of the concept of race, one is subject to misinterpretations which can lead to the point where one can deny the existence of human races altogether and deny the legitimacy of racial studies as a science.[2] Race, for

1 C. Rose, Contributions to European Racial Studies, Berlin 1905/06, Archive-Gesellschaft p. 132.
2 E.g. Finot (actually Finkelstein, a Jewish Frenchman), Racial Prejudice, Berlin 1906.

example, is not identical with language, a mistake which has contributed greatly to the confusion of the racial question. For example, today's Spaniards, southern Italians, Greeks and French belong to the Aryan language family, but are by no means one and the same race. Nor do all Germans belong to one race. It is actually surprising that; one could, even in the circles of scholars, fall into such a childish error and speak in all seriousness of a "German, Czech or Italian race". It is quite obvious that, for example, a racial Negro can come to Germany as a child and learn the German language perfectly here. But that does not mean that he has become a person of the Nordic race. Race also has nothing to do with ethnicity or nationality. Neither all Germans (considered as a people) nor all Germans of the Reich (as citizens) are of the same race. Conversely, a German, a Slav, a Roman can be of the same race if the complex of their physical and mental characteristics is the same; in the same way, members of different states, such as the Swiss, French, Germans and Russians, can be of the same race. If one understands nationality in our sense, then the accusation made against racial researchers and mass studies, that they are pitting peoples against each other, is entirely unjustified. On the contrary, our understanding of the concept of nationality represents the basis of a new idea of peace and a new internationality, namely the phylological (racial) and ariosophical idea of peace, which aims at nothing other than bringing people of the same race and at the same time of the same race from all languages, peoples and states closer together for the benefit and security of humanity and joining them together in a solid phalanx, which not only puts a stop to the suicidal struggle of the members of the same nationality, but is also called upon to peacefully demarcate the spheres of power of the individual races and to assign to each race the place that it deserves by virtue of its natural disposition.

Even more disastrous for racial studies was the confusion of the concept of race with the concept of faith, of confession. It is not permissible to speak of a Jewish and Christian race or a Protestant and Catholic race. This confusion has drawn racial studies to its greatest extent into the tedious denominational banking. One more thing should be

mentioned here in passing. The family name also does not determine (at least nowadays) whether the bearer belongs to a race. For example, someone can have a very German name, and even (legally) be the descendant of a Germanic noble family, and yet not be a person of the Nordic race. This phenomenon cannot be explained merely by racial mixing; for if someone has always had Germanic people among his paternal ancestors, the occasional admixture of non-Germanic maternal blood cannot completely obliterate the Germanic racial character. In these cases, it is more a case of female sexual infidelity and a falsification of the paternal ancestry. For this reason, marital infidelity on the part of women also has completely unforeseeable legal and social consequences. Unfortunately, female infidelity must be taken into account,[3] which has so far been neglected by research into women as a result of misplaced female servility ("Gallantry"). On the other hand, female infidelity also means that many people with names that do not even belong to European languages, for example, cannot be members of the Nordic masses.

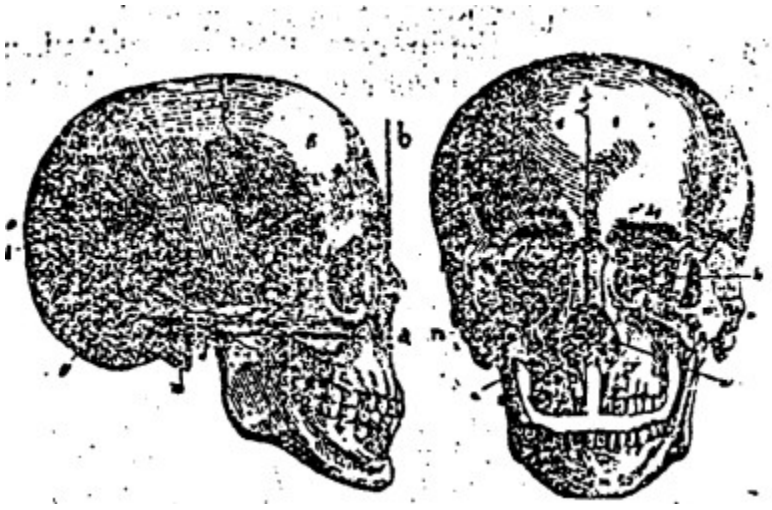

Fig. 1 Fig. 2

FIG. 1. Elementary view of the human skull: c-a-b facial angle; occipito-posterior bone (occipitule); h upper cell above the scale of the same; P region of the lambda suture; parietal bone (parietal): frontal bone (frontale) in zygomatic region of the same; • wall of the chevroocular socket; equatorial region of the. Echid senbelus (temporales; bite process of the same; y zygomatic process of the same; x cheek or cheekbone (zygomaticum); u forehead process of the same.

Fig. 2. Front view of the dissected human skull: t silrube bone; St orbital surface of the ulnar bone; Ag orbital rim; N nasal bone (nasalo); n sphenoid bone (sphenoideum); Th lacrimal bone; y maxillary bone; a nasal surface of the same; in mandibular bone (mandibula); r fan process; w zygomatic bone; c-a-z lower facial angle.

3 Compare Lang-Liebenfels, Race and Woman and his preference for the man of inferior kind. Publisher of "Ostara", Mödling-Vienna. 40 h=35 Pf.

But there are also cases in which the family name can be seen as a key indicator and female infidelity can be eliminated. Female infidelity is less common: 1. In middle-class circles; 2. It was less common in the lower middle-class circles and the lower nobility (in the Germanic countries) before the French Revolution and before the emancipation of women; 3. Female infidelity was less common in those circles up to 1500 AD, as long as the orderly and racially highly beneficial medieval brothel system existed, which made a strict and fair distinction between women of pleasure and chromosome breeding husbands. 4. The more Germanic a region is, the longer the Germanic sexual morality was effective and the women were more faithful; 5. family descent from a rural community is a greater guarantee of an unadulterated family tree.

From the above it follows that genealogy is an important science for racial studies. When it comes to determining the racial affiliation of an individual, genealogy is a very important source, not in the sense that it decisively determines racial affiliation, but certainly in the sense that it explains the emergence of certain physical and mental characteristics. In this case, a beautiful German name can be added as a special distinction and become a document of an outstanding mass nobility, which stands far above the ink or merit nobility conferred by a letter of ennoblement.

Hand in hand with genealogical research, the investigation of an individual's ancestry also involves the examination of family portraits, and possibly (which is probably rarely the case with private individuals) also of the skeletons of deceased ancestors.[4]

Anthropological iconography deals with the study of works of art (sculptures, paintings, medals, armor[5]), which anthropological genealogy must rely on if it is to arrive at impeccable results.

As additional auxiliary sciences, anthropology uses morphology, anatomy, biology, physiology, pathology, anthropology, ethnology, paleoethnology, prehistory,

4 In this respect, Marquard Herrgott's "Taphographia" represents a rich, as yet unexplored treasure trove for the European royal houses.

5 Not yet used. The so-called Ambraser collection in Vienna contains an impressive amount of material. The armor provides particularly somatological information: body height, proportion of the trunk and extremities.

geology and world history. Psychology, statistics and criminal anthropology also have to provide not insignificant aids. Jean Finot therefore remarks: "Under these circumstances, racial science takes on the form of an enormous area, encompassing the entire biological and intellectual development of man." This is understandable, because man is the microcosm, the world in miniature. Depending on whether racial science deals with a field of knowledge that is more or less similar to the various auxiliary sciences, it is divided into: general racial science and special mass science. Depending on whether it is concerned only with the investigation of phenomena and laws or with their application to practical life, it is divided into theoretical and practical racial science (racial economy). Special branches of special racial science are: racial psychology (psychology of individual races), racial history (history of individual races and their influence on world history), racial aesthetics (relationship of races to the arts), racial philology (relationship of races to languages), racial sociology (relationship of races to social classes), racial pathology. (diseases of individual races), etc. Finally, we would like to point out a particularly common but misleading use of the term "racial hygiene". In liberal academic circles in particular, all efforts to improve the physical health of the people are referred to as "racial hygiene". By taking special precautions, one can breed people who are healthy and strong, but at the same time are mentally inferior and ugly. Combating diseases and epidemics, uncleanliness and neglect is in itself praiseworthy, but it benefits the lower classes just as much as the highest, and by rights the hygiene that is almost exclusively practiced by states today should be called "people's" or "state" or "health hygiene". "Racial hygiene", on the other hand, must concern itself with the preservation and care of the noblest and most beautiful race, i.e. the blond, heroic race. Modern states do not want to and cannot do this, which is why they falsely call the nurturing of mixed-race people into inferior races "racial hygiene".

The biochemical racial differentiation.

I said above that the difference between the overall picture of individual groups of

people is so obvious that any unprejudiced observer can easily recognize and distinguish the various human races. But the science of race has been exposed to so much hostility and conscious and unconscious errors that I am not content to make a racial classification based solely on the optical impression of the individual race types. The eye is deceptive, and the opponents of racial science actually claim that the researchers of races are deceived by appearances. In order to make the science of race and above all the differentiation of races (diagnosis of races) a firm, natural one, independent of the subjective (and sometimes not uninfluenced) judgment of people, I will first of all make two distinctions between races. methods by which nature itself separates and categorizes people in an experimental-mechanical way. These are biochemical and physiological-electrical mass diagnosis. Only when we have provided irrefutable proof of the existence of different human races through the results of these diagnoses will we turn to the discussion of the previously usual racial research method, the morphological-metric racial diagnosis.

Nuttal, Friedenthal and Uhlenhuth, without even remotely thinking of racial diagnoses, found that the serum of a rabbit pretreated with human blood also produces a precipitate in monkey blood, but in no other type of blood. This proved the blood relationship between humans and monkeys in a chemical-biological way (through the so-called precipitin reaction). Now, however, it was possible to deduce from the degree of reaction that orangs, chimpanzees and gorillas reacted more strongly to human blood than the other monkeys. It was therefore possible to determine not only the blood relationship in general, but also the degree of this blood relationship.

I have already proposed in my book "Theozoology"[6] that this method should be applied to racial diagnosis, namely by measuring the distances between the individual races from a common basis. By simplifying the blood reaction procedure, using the so-called "complement binding method", Dr. Karl Bruck has now succeeded in testing my theory in practice. He treated 4 Dutchmen, 1 Arab, 4 Chinese, 4 Malays and 1 orangutan.

6 Publisher of “Ostara”, Mödling Vienna. Price 3 K.

These investigations revealed four different degrees of blood relationship with the urge. The furthest away is the Dutchman, one step below is the Arab (Mediterranean race), two steps below is the Chinese (Mongolian) and two steps below is the Malay (primitive half-breed), who is another five steps away from the orangutan.[7]

This experiment has actually revealed a significant difference between the individual human races, which goes right down to the composition of the blood, in a purely mechanical and completely objective way. This experiment clearly shows that there are different types of blood, each with a different blood type from that of the Dutchman, the Arab, the Chinese and the Malay. Unfortunately, Bruck could have treated his Negro. In any case, he would have reacted in a different way. But Bruck's experiment not only established the exact differences in blood type, it also established the value of the various races, which is the subject of such heated debate today - which was established in a completely objective way, by clearly showing that the Dutchman and the Arab are more distant from the apes than the Chinese and the Malay. Further experiments must show where the Negroes should be ranked, either before or after the Chinese. In any case, with the help of chemical blood type diagnosis, we have established the following types of blood, which follow one another in the following order of value:

1. A race with the blood reaction of the Dutchman.
2. A race with the blood reaction of the Arab.
3. A race with the blood reaction of the Chinese.
4. A race with the blood reaction of the Malay.

The fifth race, whose place in the sequence has not yet been determined by chemical mass diagnosis, would be the Negro race.

The physiological-electrical racial differentiation.

7 Tables and detailed description of the experiments in “Berlin Clinical Weekly Magazine", 1907, No. 26 (The biological differentiation of monkey species and human races through specific blood reactions".)

According to J. Gaube[8], the body of a person weighing 68 kilograms consists of 44.66 kilograms of water, 21.30 kilograms of organic substances and 2.04 kilograms of mineral substances. Among the mineral substances, lime, sodium, iron, sulphur and phosphorus play an important role. For example, every person needs a daily dietary intake of 1 gram of sodium for 1 kilogram of their body weight. The minerals serve mainly to develop the solid organ components and are secreted daily by the kidneys and especially in the skin. The hair contains sulphur, lime, potash, silica, magnesia, iron, sodium, silver, arsenic and even copper. It is now clear that the chemical composition of the different races cannot be completely the same, since the blood is also different, as the chemical mass test has shown. The difference in the thematic composition, especially the content of metals and the way in which the metallic components are stored, can manifest itself not only chemically, but also electrically in greater or lesser conductivity. The different materials do indeed react differently electrically. The physiological electrical diagnosis of race is based on this fact.

We will see that the metals and highly conductive impulses are deposited more in the skin and pigments of the colored races. Therefore, if the electric current is passed through the body of a person of the pigmented, i.e. dark type, the current takes the path that has the least resistance, namely through the pigment layer of the dark type, which is more richly permeated with metal elements and highly conductive acidic secretions. People of the colored race are therefore less sensitive to the physiological effects of the electric current than races with light, pigmentless skin. In the pigmentless races, the metals are used more internally, especially to strengthen the nerve organs. For this reason, the current in these races also passes more through the interior of the body, especially through the nerves, and therefore has a stronger physiological effect. The idea of diagnosing children according to their response to the physiological effects of electric current, as well as the idea of chemical racial diagnosis, came from me. Confirmatory experiments were carried out by Dr. Viktor Pimmer and Dr. Damm. These experiments

8 Biological mineralogy course. 4 volumes.

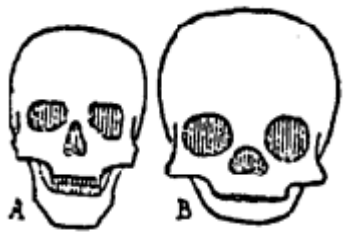

Fig. 3

A skull of an adult, B of a child.

are all the more important and conclusive because the two researchers had something completely different in mind than a racial diagnosis. Pimmer wanted to use the high-voltage spark of the influence machine to examine the physical inferiority or superiority of Viennese schoolchildren.[9] He writes of the highly interesting experiment: "It must be assumed that children who were really constitutionally ill did not fall within the scope of these investigations. It is therefore only a selection of the able-bodied from a mass that is usually described as healthy." Pimmer found that a group of boys underwent the physiological effects of the electric current without much discomfort, while others were very sensitive to even weak currents. The external characteristics of the sensitive boys were: delicate body, paleness (i.e. lack of pigment!), poor teeth,[10] poor brilliance of the eyes, silky soft hair. Intellectual characteristics: great learning ability, early intellectual development, excessive striving for success, sometimes erratic nature with rapidly changing principles that were thrown overboard. Strangely enough, there were also some boys among them who did not fit my pattern at all: strong, sleepy, lazy.[11]..... The characteristics of the (other) 10 boys were as follows: stocky bodies, barrel-shaped chests, red cheeks that turned a deep brown in the sun. were, glaring eyes, bristly hair." Pimmer evidently omitted to separate the two groups according to mass characteristics in his scheme, hence the surprise. The second group, which withstood the current well, is evidently the dark complexion, while the first sensitive group represents the representatives of the light complexion.

Damm, on the other hand, found that when an electric current is passed through the human body, through the nervous system (spinal cord, brain) of healthy people, the same current loss always occurs, regardless of whether the person is strong or powerful. There is a constant value that only varies in four degrees, namely different for the

9 Quarterly Journal for Physical Education", Vienna, Deutike, III. Year, p. 14.

10 Compare in the special section below the frequent occurrence of tooth decay in the heroic race, whose teeth are close together because of the smaller jaw.

11 Peculiarities of the approaching human of heroic race.

healthy adult male and for the healthy adult female, different for the male and female child. In contrast, sick people show considerable deviations depending on the degree of scarring of the nerve fibers. This experiment is of only indirect value for racial diagnosis, however, since it shows that the current has different effects on people with healthy nerves, those with insensitive nerves, those with nerve disease or those with sensitive nerves. However, the light complexion corresponds more to those with sensitive nerves[12]. It is an established fact that the light complexion is more nervous, which correlates with skin pigmentation. On the other hand, these facts throw new light on the previously obscure relationship between skin diseases (syphilis) and nervous diseases.

Here, the characteristic pendulum and (dowsing) rod swings over photographs of higher and lower race people must also be mentioned, although this already extends into the metaphysical realm. Over the pictures of higher race people, the pendulum and rod swings are circular, large, harmonious and regular, over lower race people they are elliptical, confused and irregular. (See F. Kallenberg, Revelations of the sidereal pendulum, Diessen 1913; Benedikt, Dowsing and Pendulum gauge, Vienna 1917. Both are based unconsciously on Reichenbach's Od doctrine).

The morphological racial differentiation.

The test tube and the electric current, two unbiased witnesses, have clearly and definitely shown us the existence of different human races. We can therefore believe our theory when it finds different body shapes and body dimensions (proportions) in the different races. Not only does our theory not deceive us, it also confirms that the sequence and value of the races, as revealed by the chemical racial test, also applies to the morphological and metric method. This means as much as: what the chemical racial

12 I have observed that thunderstorms can be announced 12 hours in advance (even when the sky is clear) by headaches, although I do not normally suffer from headaches. I am affected by shiny metal rays (without seeing them) by the sweetening of my saliva. The saliva is chemically changed by the rays, which act like an electrolytic current. "Hellishness" is a phenomenon peculiar to the blond complement. Likewise "telepathy". More on this in my racial psychology.

test found to be of higher value is also of higher value according to the morphological-metric method of investigation, and those racial types that we will determine using the morphological-metric method correspond to the racial types that we have discovered using the chemical racial test. The entire cosmos has shape, measure and existence through two forces: through the integrating, i.e. unifying, summing forces and by the differentiating, i.e. the driving and separating forces. Differentiation and integration are like movement and rest, differentiation brings about change, integration brings about consolidation. The integral is always the older, because in the mixture of forms it contains the seeds of the later, developed forms, which can develop in a certain direction through differentiation. The differentiated is the younger, the developed and advanced. It is now a matter of recognizing what is to be regarded as an integral and what is to be regarded as a differentiated form element in the human figure. We have three criteria for answering these questions. This circumstance is particularly noteworthy, because one method of assessment controls the other, so that a mistaken interpretation is virtually impossible with careful examination. The first method, the phylogenetic method, compares the form elements of humans with the form elements of anthropoids, apes and the fossil remains of pre-humans and says: All those forms that approach the pithecoid [13] forms are to be regarded as lower characteristics. The further the form elements have moved away from the pithecoid form through differentiation, the higher these characteristics are to be valued. The second method, the ontogenetic method, takes its arguments from the developmental history of the human individual and examines how human forms gradually develop from embryonic and infantile (found) forms. Just as there are human races whose development does not rise too far above the pithecoid form, there are also types of humans who, after completion of their development, constantly retain certain memories of embryonic and infantile forms.

This gives rise to a second basic thesis for morphological diagnosis; this is: the closer the forms are to embryonic or infantile forms, the lower they are to be assessed in

13 = ape-like.

terms of developmental history. The further the forms deviate from the forms of the embryo and child, the higher they are considered. The third method, the geometric method, looks at the course of the boundary lines and assesses how far the forms deviate from the integral line. Mathematics, the most objective of all sciences, teaches us that the circle and the sphere are the most integral shapes. They are also the most economical shapes, i.e. they achieve the greatest effect with the least possible effort. The circle, with the relatively smallest circumference, encompasses the largest area, the sphere, with the relatively smallest surface, encompasses the largest volume. Circles and spheres are basic types for the large celestial bodies, just as they are the basic types for microscopic organisms.

In accordance with their integral character, circles and spheres are unoriented, i.e. they are structures that do not yet have a specific axial direction; any of the infinitely many diameters can become an axis. The passive and plastic character of the circular and spherical shape is also based on this radial structure. This is to say that circles and spheres are the construction forms that are best suited to differentiation in all possible directions. This gives us the third important aspect of morphology: forms that are closer to the circular and spherical shape are to be described as lower forms, while the axial and more elongated forms are to be regarded as higher.

The question now is how these three methods relate to one another. It is obvious, and has already been partly indicated in the above, that what phylogenesis has designated as a low characteristic can also be described as low according to the ontogenetic and geometric method. For the phylogenetic, embryological and geometrically lower forms are all more integral forms. It does not happen that a form which is phylogenetically described as low is described as high-quality by the embryological or geometric method. We therefore have a system before us which would like to describe the morphological correlation.

But now there is another very important morphological principle to be established, to which we will return in the special part of this science, namely the system of

morphological population. This system states that a low characteristic is always coupled with a complex of other lower characteristics. Thus, a circular skull shape is connected with a free-round hair cross-section, free-round eye sockets, spherical eyeballs, a circular neck cross-section and the like. Saint Hilaire was the first to draw attention to this system, which he called "organic coordination". He understood it as that system by virtue of which a normal or pathological organ never attains extraordinary development without another organ belonging to its system being affected in the same proportion.

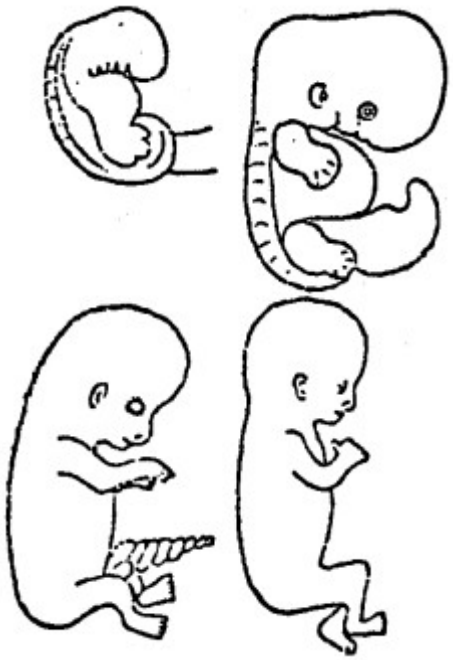

Fig. 4.
Development of the human child

Fig. 5. The development of the human profile and the circle. (After Lavater.)

Let us now turn to individual consideration and to the examination of the individual morphological principles. We first consider the face of a gorilla. The facial line does not deviate significantly from the circular shape, a sign that the entire skull is jointed. The eye sockets are free-spherical. The large and wide nostrils, the gaping mouth and the jaws have the same free-spherical shape. The typical difference between humans and monkeys is that the monkey's eye is circular. If one examines the individual face and eye shapes of anthropoids more closely, one will immediately come across circles, circular segments, spheres and spherical folds.

Let us examine the embryo[14] of a child using this method. Again we see that the spherical and circular shape predominates everywhere. If one compares the individual stages of development of the embryo, one notices quite clearly how nature, like a sculptor, gradually models the differentiated forms of the child from the round, spherical and integral forms. This modeling begins on a large scale and progresses from the larger sections to ever finer details. Nevertheless, the skull of the newborn (see Fig. 3) is an integral structure compared to the skull of the adult. The skull is spherical, the circumference of the face is circular, as are the eye and nasal cavities and the jaw.

Without knowing anything about ontogeny and embryology, Lavater[15] in his "Physiognomy" has shown the development of the human profile from the circular form in a very interesting table using purely geometric methods. I have only reproduced four of the numerous transitional forms in Figure 5. One can clearly see how the round profile line is continuously structured, how the eyebrow arches and eye openings become more elongated, how the chin takes on a more spherical shape and the ears change from a circular to an oblong shape. The examination of the individual human groups according to the various morphological research methods has therefore produced the following result: There are races with integral and differentiated forms, there are pithecoid and less pithecoid forms, there are embryonic-infantile and developed forms, there are round and elongated forms. Accordingly, we can distinguish: integral, pithecoid, infantile and round-built races; on the other hand, differentiated, non-pithecoid, non-infantile and elongated races. We call the integral races the "lower" races, the differentiated races the "higher" races. This distinction may be somewhat embarrassing for members of the lower races. In individual cases, it should not be said that a person of a "lower" race must always be a "lower" person in the moral sense. However, it is undeniable that the lower races are always closely linked to a less developed (i.e. not "lower") psyche, and Woltmann is right when he says: "The prejudice that mental strength and mental freedom are determined by bone structure, skin color

14 See Fig. 4.
15 Physiognomy, Vienna 1829. 4 volumes.

and brain mass certainly rebels against it. And yet it is a law of organic creation that the mental performance of living beings is limited by the level of their physical differentiation."[16] One could not regard Woltmann as a modern racial theorist. In contrast, it should be noted that the humane and cosmopolitan Lavater sees in straight, straight contours a "sign of quiet and firm strength"[17]. Rounded, blunt, mainly hollow contours of the forehead and nose are for him a sign of strength. At one point he says literally: "I would almost like to make it an axiom: all straightness (in the skull and facial shapes) is related to curvedness like strength and weakness, like stiffness and flexibility, like intelligence and sensual perception."[18] Many anthropological authorities, who are above any accusation of bias, have spoken out unequivocally about the morphological differences of the individual human races. At the meeting of the German Anthropological Society in Breslau in 1884, Professor Schaaffhausen listed the following characteristics as characteristics of an inferior race:

1. Thickness of the skull; 2. High position of the forehead; 3. Squashed nose; 4. Protruding forehead ridges; 5. Prognathism (protrusion of the lower half of the face); 6. Frequent and rapid movement of the facial muscles; 7. Thick body hair; 8. Strongly arched, spatula-shaped nails; 9. Great length of the phalanx, which is longer than the phalanx; 10. Poor development of the calf muscles; 11. Strong protrusion of the heel backwards; 12. Touching of the entire outer edge of the foot when walking; 13. Shortness and ability to be adjusted of the large toes.

In morphological terms, the abundance or lack of pigment in the skin, hair and eyes must also be considered an important breed-distinguishing feature. The skin, hair and eye colour are connected to the pigments, which are closely related to the other morphological characteristics. We distinguish races with light skin, eyes and hair: the leukodermic race; then races with brownish pigmentation: the ganthodermic race and a darker race: the melanodermic race.

16 Woltmann, The Germanic tribes in France, Jena 1907.
17 1. c. III, p. 66.
18 1 c. III, p. 66.

Lavater philosophizes very intelligently about the colors of the different races and says: "The fact that, generally speaking," white is pleasant and black is sad and terrible follows from our love of the light, which even in the case of lions degenerates into fire, and our abhorrence of the dark. The reason for this is that only light makes things clear to us, provides entertainment for our souls hungry for knowledge, and allows us to find needs and avoid dangers; I can only mention all this in order to give a hint in the transition from the love of light to the inclination against everything that is. There is therefore a physiognomy of colors. Certain colors are particularly pleasant or unpleasant to certain animals. Why? They are an expression of something that has a relationship to their character, is in harmony or disharmonious with it."

The anthropometric differentiation of races.

According to Lepsius, the Egyptians had already been concerned with measuring the human body (anthropometry) and had drawn up an anthropometric canon, according to which they divided the upright human figure (not including hairstyle) into nineteen horizontal sections. In later times, Polyphemus of Sicyon (in the 5th century BC) and Vitruvius (1st century AD), in the Renaissance period Alberti, Dürer, Jean Cousin, and more recently Gerdy (1830), Quetelet (1870) and Fritsch drew up anthropometric canons. While the older canons are based more on aesthetic principles and mostly refer to the whole body, the modern canons have perhaps dealt too one-sidedly with the numerical proportions of individual organs and body parts, especially the skull, the head and the nose.

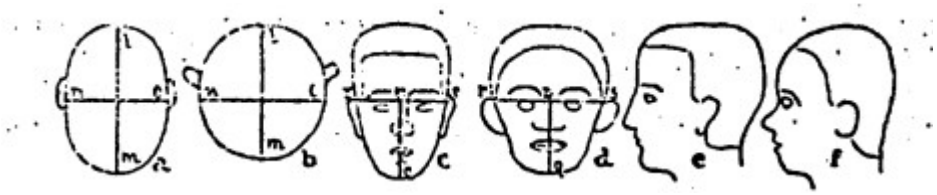

Fig. 6. Long skull from above (n-o skull width, e-m skull length); b broad skull from above; e long face from the front (p-q face length, rs face width; d broad face from the front; e long-faced long skull from the side; f broad-faced broad skull from the side.

Modern anthropologists have therefore done much damage to the science of

nature with their results by making diagnoses based only on one or a few characteristics, and by placing the main emphasis on proportions expressed in numbers and paying little attention to morphology. Since race is, according to our definition, a complex of characteristics, it is understandable that the racial diagnoses found solely on the basis of the anthropometric method are often inadequate, if not completely wrong. Particularly disastrous in this respect was skull measurement (craniometry), which influenced anthropologists for almost a century.

The oldest skull measurement is the facial angle. The facial angle[19] is the angle formed by the following two lines: One line goes from the most forward point of the upper jaw to the most prominent point of the forehead; the other line goes from the most frontal point of the upper sinus to the most prominent point of the occipital bone (or rather to the ear hole). The facial angle is also called Camper's facial angle because its introduction goes back to the Leiden professor Petrus Camper (1722 to 1789).

Recently, in contrast to Camper's facial angle, a "lower facial angle" (see Fig. 1) has been introduced, the sides of which are the lines a-z and a-b. a-z is the line that is imagined to be drawn from the most prominent point of the upper jaw (the alveolar point) to the lower end of the nasal opening (the subnasal point).

Depending on the size of the facial angle, human types are divided into: orthognathic (with a steep profile) and prognathic (with a protruding lower half of the face): For comparison, we give some facial angle measurements: the highest apes have facial angles of up to 60°, the Negroes have facial angles of 70º, the heroic Nasos have facial angles of 80° to 90°. Some Greek sculptures even show facial angles of 100º. Usually, faces with an angle of over 80° are considered orthognathic, and faces with an angle of 80° to 65° are considered prognathic.[20] In general, anthropologists refer to the orthognathic types as the higher types, since in them the chewing tools used for food intake are less developed than the forehead, which is the seat of the thinking organ.

19 See Fig. 1.
20 Gegenbauer, Textbook of Human Anatomy, Leipzig 1893.

Of great importance for anthropology in the last century was the measurement of the ratio of skull width to skull length. The skull index is found by measuring the greatest length and the greatest width of a skull, multiplying the skull width by 100 and dividing by the length. If 1 = skull length, = b width, the formula for the skull index = i is:

$$i = \frac{b.100}{1}$$ [21]

In 1886, anthropologists determined that people with a skull index of up to 75 should be referred to as dolichocephalic (long-skulled), with an index of 75 to 80 as mesocephalic (medium-skulled), and people with an index of 80 to 99 as brachycephalic (two-skulled). Today, this classification has been abandoned, since indices below 75 are extremely rare and the majority of humanity is bradycephalic.

O. Ammon and C. Nöse therefore made a different classification. They presented the following scheme, which I also agree with: 1. Long heads (dolichocephalic) with an index of less than 80.0. 2. Medium heads (mesocephalic) with an index of 80.0 to 84.9. 3. Short heads (bradycephalic) with an index of more than 85.0. However, the skull width index, as it does not provide any information about the height of the cranial vault, only gives a very inadequate and often even misleading picture of the skull shape. Virchow therefore introduced the following skull height indices to determine the relationship between skull length and skull height: chamecephalic (low skull) under 70, orthocephalic (normal skull) 70 to 75, hypscephalic (high skull). over 75.

In a similar way to determine the ratio of face height and width, Pollmann introduced the terms Leptoprosope (long-faced) up to 90 and Chamäpresope (broad-faced) over 90.

To determine the face length index, the following measurements are taken: The face

21 This formula is also used to calculate all of the "width indices" given below.

height (accepted by all anthropologists) is the distance from the bony suture of the frontal nose to the lower edge of the lower jaw. The face width is measured (usually in living people) as the widest distance between the zygomatic arches on both sides. (Virchow, on the other hand, uses the distance between the bilateral maxillary-to-maxillary sutures, or the distance between the bilateral inner cheekbone angles.) While in the case of a head-indicator the high numbers express a strong head, high facial indices indicate, conversely, a very long facial shape.[22] C. Röse draws up the following scheme with regard to facial shapes: 1. Long faces (leptoprosopes) with a facial index of over 90.0. 2. Medium faces (mesoprosopes) with a facial index of 85.0 to 89.9. 3. Broad faces (chameprosopes) with a facial index of under 85.0. The shape of the eye socket is also of great importance for racial diagnosis, something which has so far been given far too little consideration, although quatrefages have already determined eye socket indices from the height and width of the eye sockets. Quatrefages have eye socket indices based on the eyes. The following scheme was established for cave indices: Chamaeconche (wide cave) with index up to 80; Mesoconche (medium cave) with index from 80 to 85; Hypsikoudhe (high cave) with index over 85.

In a similar way, Broca and Topinard determined the proportions of the nose by comparing the length of the nose with the width of the nose and establishing nasal indices and separate groups. With indices up to 47: Leptorhines (long noses); with an index of 47 to 52: Mesorhines (medium noses); with an index over 52: Platyrhines (broad noses).

The following indices and names were proposed to determine the size of the hard palate: Leptostaphylins (narrow palates) with indices up to 80, Mesostaphylins with indices 80 to 85, Brachystophylines (broad palates) with indices over 85.

We will discuss the dimensions of the trunk and extremities in the somatological part of this paper.

---

22 Formula for the facial length indicator i = $\frac{l.100}{b}$

Ostara-Post (finished on July 15, 1917).

Revenge of Damascus by August Strindberg, translated from Swedish by Emil Schering, 6th edition. Georg Müller Verlag, Munich Leipzig, 1917, Mk.4.-. The life and creed of the great poet! With all his mastery he describes the struggles of the wandering and searching soul until it finds its way out of the night of doubt to the bright heights of knowledge. Equally great in its structure and setting, the drama is particularly gripping due to the hardly believable self-denial with which Strindberg expresses his most secret thoughts and feelings. It takes courage to expose your poor, burning heart to the eyes of all. We put the book down, deeply moved. We are moved by the feeling of sympathy. Who doesn't know the rocky path to Damascus? R

Fairy Tales - A Dream Play, Dramas by August Strindberg, translated from Swedish by Emil Schering, 10th edition, Georg Müller Publishing House, Munich-Leipzig Mk.. 3.-.- The woman in her most egregious and most lovely form, In the crown bride, in the wrinkled, merciless north, the fallen girl who commits murder vainly and calculatingly, to the wise man. And then, like a release after an anxious dream, swan white, and her all-forgiving and reconciling love. The woman of our longing with a golden heart and swan-white soul. In the dream play - a divine find wonders about us human beings. A wealth of wonderful thoughts in a wonderful form and spirit-filled dialogues. R.

On the Open Sea, novel by August Strindberg, translated from Swedish by Emil Schering, 8th edition. Georg Müller Publishing House, Munich-Leipzig 1916, ML. 4.-. Strindberg has created a novel of stirring tragedy from the everyday fate of the man who perishes because of the prostitute. Sharp soul analysis, a perfect style, descriptions of incomparable beauty and the masterly treatment of the material form a work of imperishable value, which is well created to make the unique, very personal art of the brilliant author understandable to us. R.

The Open Gate by Max Blast, Verlag L. Staadmann, Leipzig, 1917: Mt. 5.50. - A sensitive book, written in great times, rich in great experiences. From the heavenly house, surrounded by dreams and flowers, young children set out into the distance to solve the blazing riddle of life. Through the forest, past the splendor and misery of the big city, they go into foreign lands. We breathe in the hate-filled atmosphere of a French weapons factory and experience all the fears of the escape, all the horror of the battlefield. And in the midst of the great deaths, the grief of the bereaved, the seekers find the magic formula that solves all riddles and opens all doors, including the one to the future. It is called Liebel. This book is a must-read. R.

Norona, poems by Karl Emmerich Baumgärtel, Xenien Verlag, Leipzig 1916. Only 31 poems, but they combine to form a series of exquisitely shimmering pearls with which the gifted young poet creates the luminous figure of his muse. Each of the deeply felt, perfectly formed poems is a small work of art. This is poetry that sings and resonates within us, because it flows from the heart and goes to the heart. In Baumgärtel we have a true minstrel. R."

"I" by Karl May, Karl May Publishing House, Radebeul near Dresden. Price: Mk. 4.-. The publication of this book by Dr. E. Schmid, the director of the Karl May Publishing House, must be regarded as an extremely meritorious work, in which May's unfinished biography is supplemented in a fine artistic manner and, by drawing on his literary legacy, a deeper insight into the development, work and plans of the unforgettable man is granted. In addition to the geographical sermons and his autobiography, it contains a wealth of data on his journeys, his posthumous writings, his letters, etc. etc. The editor was particularly successful in his efforts to soften some of the harshness and to eliminate the polemical element as much as possible.

German Prehistory, Introduction to Germanic Archaeology by Dr. Ludwig Wilfer, Peter Hobbing Publishing House, Steglitz-Berlin 1917, Mk. 3.-. If one also is destined to become a German folk book, then it is Wilfer's latest, splendid Germanic archaeology, which combines profound scientific knowledge with interesting and generally understandable presentation in a truly exemplary form. It is written with the same blazing and light-hearted enthusiasm for the beautiful wisdom of our heroic ancestors as all of Wilfer's other books. Numerous, carefully selected illustrations complement the text in a welcome way. The list of some of the chapters will only give a passing picture of the comprehensive wealth of this book: Germanic homeland, heaven and earth, animal world, human species, linguistic affinity, tribes, migrations, cattle breeding and cattle breeding, house and court, weapons and clothing, shipping and trade, writing, medicine and law, sa song and legend, belief in gods. L. v. L.

Textbook for the development of the natural powers in man, by Karl Brandler-Pracht. 3rd enlarged edition, Mag Altmann Publishing, Leipzig. Mk. 4. The ever-growing circle of followers of the Ottultiss.mus will welcome this book with joy. The various branches of this highly interesting science are explained in a light-hearted manner. Brandler's magnificent work is not only a valuable aid for those who, feeling themselves to be in a position of power, wish to develop it. It is recommended to all who wish to maintain their mental equilibrium in any situation. The first section is inexhaustible in its profound wisdom.

From the Tree of Knowledge, a play in 5 parts by Jesa d'Ouckh, Hans Sachs-Verlag, Munich 1917 Mk. 2.-. Jesa d'Ouckh's feelings are deeply rooted in the mysterious soil of India. He draws his problem from this feeling: the spiritual struggle between Orient and East, from which the seductive Indian India emerges victorious. With a real eye for the effect of great contrasts, d'Ouckh creates a richly colored picture of a magical world in the name of our golden, bright, cool land. In general, this first work is handled with

brilliant technique. It would have a sensational effect on the stage. In the ingeniously designed scenery one learns the school of the grand master Strindberg and in form and content one can see that the author has learned a lot and with taste and knows how to value his knowledge. Jesa d'Ouckh - it is a name that is already well known and that is a sign of success.

The Mystery of Rebirth - The Teaching of True Life by Dr. med. H. J. Oberdörffer. Commissioned by G. Braun Karlsruhe i. B. 1916 and 1917 WML. -.-. and Mk. 1.80. The author teaches us in his books that no one should and should not despair. We can stay young and healthy and become healthy if only the will is there. A timely word, because in the sad wake of war, the threatening specter of illness comes first. Anyone who wants to help build the future of a healthy humanity should read the two volumes.

The New Reich Play in five acts by Josef L. Reimer, self-published. The author develops his idea in poetic form: the racial rearing and care of the heroic race. We welcome the young fighter with all our hearts and wish and hope that his words do not go unheard.

Geographical sermons by Karl May, published by Dr. E. Schmid, Karl May-Verlag, Radebeul-Dresden, born Mk. 3.-. - In these sad, chaotic times, for which the deity is so often blamed and which is in fact only a pitiful act of human power, it provides infinite comfort to direct one's gaze to the cosmos, whose order is not disturbed by human will. In a wonderful way, the geographical sermons, based on stellar and natural science truths, give us an insight into the infinite wisdom with which the universe appears to be guided from the stars to the last worm, even to the last mineral. Anyone who wants to enrich their general education with many of the most interesting things in the areas mentioned should also read this previously lost text, which has been rediscovered by Dr. Schmid. .

Babel and Bible, Arabian Fantasy in Two Tales by Karl May, Karl-May-Verlag, Fechsenfeld & Co., Radcbeul-Dresden. Here too, in this drama, which unfortunately remains his only one, May deals with his favorite theme, the rise of violence to nobleman. Again, as always happens with human evolution, a wonderful prophetic fairy tale becomes the truth. But not only the content, but also the truly masterly language can ignite the reader and give him the purest pleasure.

England's role in the Near East by Alexander von Peez, 3rd edition, Fromme Publishing House, Vienna and Leipzig, 1917. In the history of trade policy, the name Alexander von Peez is recorded in golden letters. But as a writer too, he has left an eternal monument to his memory. His crystal-clear style makes the most difficult essays understandable even to the layman. It is a pleasure to read how keenly he foresaw the development of trade and politics among nations. But his knowledge and his style of writing in Old and New Phoenicia are truly dazzling. Like a fairy tale, he lets the destroyed Tyre rise from the waves of the sea and blossom in power and glory. The parallels between Old and New Phoenicia are drawn with unparalleled skill and logic. England, the polyp that wants to wrap its greedy tentacles around the entire globe! Almost forty years ago, Alexander von Peez sounded his warning cry. But Sleeping Beauty was dreaming too deeply, the god of war had to wake her from her sleep. I hope the new edition will be a great success in practice.